CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

SERIOUS PREACHING.

We have read with no ordinary degree of satisfaction, a "Discourse on *Pastoral Duty*, addressed to the members of the Bay Association at their meeting in *Hingham*, Aug. 21, 1822." By Rev. HENRY COLEMAN.—After pointing out, in a very clear and forcible manner, the various means of usefulness connected with the ministerial office, the preacher proceeds to speak, in the *second* place of "the manner in which the Christian Minister should use these means of doing good which the providence of God has associated with his profession." In doing this, he proposes to mention "only those characteristic features by which the ministry should be distinguished." No apology is needed for giving to our readers, entire, the first section of this part of the discourse. No minister of a serious mind, who has any just feeling of the value and responsibleness of his office, can read these remarks without having this feeling rendered more strong and operative; nor can any honest and good mind fail to be benefited, by the truly just and affecting representations that are here given, of the efficacy and importance of a serious ministry. May discourses like this be multiplied, till our preachers generally shall catch the spirit it *breathes*, and imitate, in their ministrations, its simplicity, directness, and seriousness of address.

1. First of all his ministry should be serious. By which I mean, that he should be sincere in his belief and profession of what he teaches;—that he should be impressed with the truth and immense importance of religion; and his mind constantly alive to its affecting associations.—A man cannot be truly serious in his religion unless he has himself experienced its power; nor unless his own heart is brought completely under its influence.

Seriousness in religion, my friends, is utterly inconsistent with any affectation or grimace. It is not a thing to be assumed at our pleasure. It does not consist in a pharasaical disfiguring of our faces, in studied attitudes, and sepulchral tones. It is not a matter of deportment merely, but of feeling, which of course will affect the deportment. It is indeed, what it is difficult to describe precisely; but what every one, who will reflect, may understand. In the common affairs of life, we all know what is intended when we say of a man that he is in earnest: and being serious in our religion is being in earnest in our religion. Seriousness and solemnity are often confounded; and yet they are different: for solemnity relates wholly to our manners. It is not uncommon to find men, who are very solemn in all the outward services of religion, who yet, when out of the pulpit, by a disgraceful indecency, or levity of conversation and manners, show that they have not the fear of God before their eyes; and on the other hand, we meet with others, whose whole life and character satisfy you that they are what they profess to be; and who, blessed by God with distinguished wit or a superabundant flow of animal spirits, carry into society that inoffensive vivacity and chastened mirth, which stir the waters of friendship, and give them a healing virtue; and impress men more sensibly with the goodness of God in having made them social beings.

When we require then of a minister to be serious, we require of him to be in earnest. In the public services of religion he should indeed be solemn as well as serious; but we would have him do nothing for the sake of mere stage-effect. We would have him appear in that natural, simple, unostentatious manner, which sincerity always wears; that men should say and think of him, that he is honest; he feels what he utters, and is himself impressed with that, which he urges on others: and though nothing of this sort is to be put on for the occasion, yet such is the imperfect nature of man, and so much is he under the influence of external circumstances, that the acquisition and maintenance of this temper will depend much upon cultivation, reflection, habitual prayer, and devotion, and upon the severe discipline of the mind and affections.

Serious prayers are not those elegant and eloquent addresses to an audience, of which we sometimes hear the world speak in terms which make our hearts ache; but they are the simple and unaffected effusions of a grateful, humble, and devout soul, when it places itself in the conscious presence of God, and comes to hold communion with the Father of our spirits; and when, overwhelmed with the recollection of God's goodness, mercy, and forbearance, it presses forward with the feeble offering of thanksgiving; and trembling, and humbled under a conviction of its own sinfulness, ingratitude, and defective obedience, in the spirit of the prodigal it pleads for mercy for itself and for those frail, imperfect, and sinful creatures in the same condemnation, whose feelings and purposes it endeavours to utter before God. Serious sermons are not those rhetorical and philosophical orations, which dazzle us by the beauty of their imagery, or confound by the abstruseness of their speculations, and leave us only in admiration of the talents of the speaker; nor those beautiful and superficial moral essays on the nature of virtue and vice, which fall upon the heart like 'the rays of a December moon;'—nor those learned displays of biblical criticism concerning some disputed reading, which, however useful to the theological student in his closet, only serve to unsettle the faith and lessen the reverence of common christians for the scriptures themselves; nor philosophical defences of the gospel against objections, which never entered into the imaginations of any but the vain man, who wishes to display his skill in their refutation; nor vindictive denunciations of the sentiments and characters of christians who differ from you, which only serve to inflame the worst passions of men, and bring to our remembrance, feelings of extreme mortification for our present degeneracy, the times, when it was said by the heathen of the disciples of Jesus, 'behold how these christians love one another;' nor those pourings forth of unintelligible jargon and those darkenings of counsel by words without knowledge, concerning points of faith, which, according to Milton, furnished a subject of interminable discussion to the spirits of Pandemonium; where

> "Others apart sat on a hill retired,
> In thoughts more elevate, and reasoned high
> Of providence, foreknowledge, will, and fate;
> Fix'd fate, free will, foreknowledge absolute,
> And found no end, in wandering mazes lost."

But serious sermons are such reasonings concerning righteousness, and temperance, and judgment to come, as made a Felix tremble;—or such words of truth and soberness as almost persuaded Agrippa to become a christian; or such appeals to the common sense and consciences of men, as when Jesus demanded of his hearers, why they did not of themselves judge what is right; or such illustrations of the great principles of human duty, drawn from the relations of life, as are given in the story of the good Samaritan; or such lessons of humility as we find in the parable of the pharisee and the publican; or such melting appeals to the best feelings of our nature, and such affecting exhibitions of the tenderness and mercy of God, as are displayed in that most beautiful, touching, and instructive of all parables, the prodigal son; or such plain and practical rules of duty as are inculcated in the sermon on the mount. Serious sermons, in fine, are those simple, perspicuous, direct addresses to the understandings, and hearts, and consciences of men, which make them forget the preacher and think of themselves; which show them what is obligatory and what is practicable; which press the authority and motives of the gospel upon them in all their force; which lead men to extend their views and live for God and eternity; and which compel men to ask themselves often and most seriously 'what shall I do that I may inherit eternal life?'

A minister's intercourse with his people is serious, not because he abstains from eating with publicans and sinners; nor because he loves to pray standing in synagogues and in the corners of the streets; nor because he refuses to lead his ox to watering, and to pull his perishing sheep out of the ditch on a sabbath day; but because it is his chief concern to be about his Father's business; to seek and to save that which is lost; and to finish the work, which God has given him to do. He visits the fatherless and the widows in their affliction. He suffers little children to come unto him, and he takes them in his arms, sympathising in the innocence of childhood, and humbly imploring God's blessing upon these lambs of his flock.—He weeps in unaffected sympathy with the afflicted sisters of Bethany. He joins his feeble exultations with the joys of the angels over a sinner that repenteth. You may often find him kneeling at the couch of sickness, and commending the parting spirit to God in the chamber of death; and when the anguish of disappointment and the bitterness of grief is so severe, that words of consolation seem untimely and cruel, you may find him sitting in the dust with those, whom the hand of God has made desolate, and silently mingling his tears with theirs. In short, you follow him from house to house, showing those whom God has committed to his care, by a beautiful and affecting example, that religion is the best friend of their prosperity and their only refuge in adversity; that it aids their lawful enterprises and daily labours; that it is no enemy to their innocent and rational amusements; that it wears not a forbidding, but a contented and cheerful aspect; that it aims to secure to them the favour of God by making them useful to the creatures of God; that it should intermix with, but should not interrupt, the ordinary business of life; that it designs only to sanctify their blessings and their privations, their pleasures and employments; that it reminds them continually of the dignity of their nature and destination; and while it teaches them that this narrow, transient world is not their home, it commands them never to lose sight of that immortal life, to which the gospel invites them. It is by such an intercourse that the christian minister should satisfy his people that he seeks not theirs, but them; that his ministry is not a mere trade or profession, but the business of his heart; and that the object of his solicitude is, that having preached to others, he may not himself become a cast-away; and that he may at last enter with the people of his charge into the presence of God.

A Sermon on the worship of God authorised by the Scriptures.

SECTION III.—The precepts and example of the Lord Jesus.

If the Lord Jesus introduced or authorised such a "striking" change as the worship of three persons instead of one, he must have done it either by precept or example.

In regard to precept, we are informed that "as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John taught his disciples." If Jesus had any disposition to introduce the worship of "one God in three persons," this was a favourable opportunity. But instead of giving any such instructions, he said to them, "After this manner pray ye;—Our Father who art in heaven, hallowed be thy name; thy kingdom come, thy will be done," &c.

This was explicitly teaching them to address God as a Father, and as "one person only," unless the Father is three persons; and even on that supposition, the pronouns "thy" and "thine" would have been incorrect. But I doubt whether any judicious Trinitarian will pretend that the title Father means three persons in one being. Yet such was the prayer which Jesus taught his disciples; nor are we informed of his giving counter orders during the time of his ministry. If then the disciples of Jesus obeyed his precept, we may be sure that they never worshipped "one God in three persons;" but always worshipped "God in one person only."

We have next to consider our Saviour's examples of prayer and praise. Although it is asserted by Trinitarians that he was the supreme Deity, yet we are assured that he was a praying person. As he did not think it beneath his dignity to pray, some regard should be paid to his examples, to see whether they correspond with his precept.

On one occasion Jesus said, "I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight!"

Again, in prayer he said, "Father, if it be possible, let this cup pass from me: but not my will, but thine be done."

In the seventeenth chapter of John, we have the longest prayer which is recorded in the New Testament. Jesus lifted up his eyes to heaven and said, "Father the hour is come, glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent," &c. The whole prayer is addressed to God in "one person only." Jesus had not then learned to use a trinitarian doxology, and this was the very evening before his crucifixion.

Finally, on the cross Jesus cried, "My God, my God, why hast thou forsaken me?" and also prayed for his murderers, "Father, forgive them, for they know not what they do."

Such are the examples of Jesus in respect to prayer and praise. In every instance he addressed God as only one person, according to the precept he had before given to his disciples.

It may possibly be pleaded that Christ was one of the persons in Deity, and that this was the reason why he addressed God as "one person only." In reply I would ask the following questions:—

If there be three equal persons in the one God, and Christ one of the three, why did he address the Father only? Why did he not pray to the Holy Spirit as well as to the Father?

2. If there be two other distinct persons in Deity besides the Father, why did Jesus style the Father, "the only true God?"

3. If Christ were himself the living God, why did he pray at all? What could he need? Or why should he need the aid of another person?

In answer to the last question it will probably be said that Jesus was man as well as God, and that it was as a man that he prayed. But if "the man Christ Jesus" was properly a man, united to a divine person, and if that union did not preclude the propriety of his praying at all, he had the same opportunity that other men have, to pray to "one God in three persons." If he were acquainted with any such God, why did he worship the "only true God" as "one person only?" Is there more than one, who may be styled the "only true God?" And can the "only true God" be both "three distinct persons" and "one person only?" Do we not then see the "striking difference" mentioned in the text, by comparing the professed worship of Trinitarians with the prayers of the Lord Jesus? As "striking" and as great as the "difference" is, it may be seen in all its force, and all its magnitude in this comparison.

ADDRESS TO HEADS OF FAMILIES.

(Continued from page 45.)

How apparent are the equity and reasonableness of stated family religion, morning and evening addresses to God! What unjust, what unreasonable beings are prayerless families!—Whether such irrational families have any title to the name of christian families, let every reader judge.*

The beauty and decency of family religion, instruction, and prayer are also very apparent.

To begin and finish the labours, trials, enjoyments of every day with God, hath a visible fitness and decorum in it, in the eyes of every man, who believeth the providence of God, and hath any sense of moral beauty: If every thing is beautiful in its season, there is certainly a beauty, a family beauty in morning and evening prayer, performed with wisdom, gravity, and affection.

How becoming is it for a master, a father, sensible of his own insufficiency, every morning and evening to commend his family and flock to the Great Being who is sufficient to guard, provide for, and bless them all!

And how incompetent a head of a family is he, how unworthy to stand there, who is not able to direct, assist, and lead his family in this great affair! How ill an opinion must a man of reflection have of himself, and how ill satisfied must he be in his own conduct, who goeth on in the omission of a practice which hath so much reason on its side, and so much decency attending it!

What impiety and ingratitude, if I may use so free an expression; what ill-manners towards God, is he guilty of, who dare go out and come in, lie down and rise up, send forth and call in his family, eat, drink, and wear God's created comforts, without a solemn owning of God, in whom he knoweth that he and his family all live, breathe, move, and have their being!

And families who find time to eat and drink and sleep, to work, visit and play, must not plead that "they cannot find time to pray."—Find a heart, and you will find time. Is it not absurd, and unhandsome, (says Dr. Barrowt) to say, "I cannot wait on God, because I must wait on a friend; I cannot go to church because I must go to the market; I cannot stand to pray, because I must receive money." The true reason why we pray so seldom is not that we are so very busy, but because we are extremely idle—too idle to reduce our wandering thoughts, &c.

And, as Mr. Howe observes,‡ it must sure be some great thing that must exclude family religion, something more important and necessary than religion itself: yet he justly represents religion as so necessary to the being and welfare of the world, that but for it, the world had been pulled in pieces about the ears of its inhabitants long ago.

To finish this argument, ye, my friends, who can find no time to pray, will, in a while, have time found you to be sick and die; then, when too late, your eyes will open, and your minds change. *Bourn.*

* The objections against prayer—That infinite wisdom will do what is best, though we ask it not—That infinite goodness needs not to be importuned—That intreaties cannot alter the purposes of an unchangeable God—That an independent Deity needeth not our praises—That an omniscient Deity cannot receive any information from his creatures, &c.—These objections are sufficiently answered in those two small pieces, Amory's Dialogue on Devotion, and Benson's end and design of Prayer.

† Vol. 1, Sermon 7.

‡ Sermon on Family Religion.

Short sketch of Dr. Chambers.

William Chambers, D. D. was rector of A—, was formerly of St. Johns' College in the University of Cambridge, where Mr. Lindsey commenced a friendship with him which continued unabated through life. Dr. C. is described by his friend as having a mind above all sordid love of gain, who knew no other use of his fortune than to make others happy. He was remarkable for a constant cheerfulness and innocent pleasantry which much enlivened his conversation. His mind was always open to conviction; he had a thirst after all useful knowledge, and spared no pains nor cost to attain it. Yet still he was most concerned about what related to God, how best to serve and make him known. He was deeply impressed with a sense of the truth and importance of the doctrine of the Divine Unity; and was zealous to diffuse and impart his light and knowledge to others. He had long determined never to renew his subscription to the articles, and upon this ground had declined a considerable preferment in London. He did not, however, think it necessary to resign his living; but he altered the liturgy in accommodation to his own views of scriptural worship, and he made it so perfectly Unitarian, that the most rational believer might worship in his church with great satisfaction. If these innovations had been officially noticed, Dr. Chambers was fully prepared to have given up his living rather than have violated his conscience. But such were the popularity of his character and the moderation of his worthy diocesan, Dr. Hinchcliffe, that he met with no molestation. This excellent man died of an apoplexy, Sept. 4, 1777.

CHARITY.

"Charity never misrepresents; never ascribes obnoxious principles or mistaken opinions to an opponent, which he himself disavows; is not so earnest in refuting, as to fancy positions never asserted, and to extend its censure to opinions, which *will perhaps* be delivered. CHARITY is

utterly averse to SNEERING, the most despicable species of ridicule, that most dispicable subterfuse of an impotent objector. CHARITY never supposes that all sense and knowledge are confined to a particular circle, to a district, or a country; CHARITY never condemns and embraces principles in the same breath; never *professes* to confute what it *acknowleges* to be just, never presumes to bear down an adversary with confident assertions; CHARITY does not call dissent insolence, or the want of implicit submismission a want of common respect."

Rev. John Woodbridge, first minister of Andover.

"Rev. John Woodbridge was the son of a clergyman at Stanton, and was born in the year 1613. His mother was daughter of the Rev. Robert Parker. He came over into New-England in the year 1634, with his uncle, Mr. Thomas Parker, first minister of Newbury. He married a daughter of the Hon. Thomas Dudley.—When the town of Andover was settled, he was ordained their Teacher by Mr. Wilson, of Boston, and Mr. Worcester, of Salisbury, Sept. 16, 1644. In the year 1647, he went back to England, where he preached, first at Andover, in Hampshire, and afterward at Burford, in Wiltshire, whence he was ejected soon after the Restoration. He was also thrown out of the school at Newbury, by the Bartholomew Act, 1662. This occasioned his return to New-England, with his family, in 1663. Soon after this, he was invited by the church in Newbury to become an assistant to his aged uncle, Rev. Thomas Parker, where for several years he continued his ministry. But a difference arising between him and his people, about church discipline, he thought it best to resign his ministry among them. But he was still retained in esteem and honour among them. In the winter of 1684, he was employed by the town to preach during a sickness of Mr. Richardson. He was chosen a magistrate of the colony, and upon the alteration of the government, he was appointed a justice of the peace; in which office he continued to his death, which was on Lord's day, March 17, 1695, in the 82d year of his age.—He had twelve children, eleven of whom lived to adult age. He had three sons and two sons-in-law in the ministry; and lived to see four grand-sons candidates for it.—He was noted for his piety; readiness to forgive injuries; composure and patience; and a great command of his passions."—*Appendix to Dr. Popkin's two sermons.*

CHRISTIAN REGISTER.

BOSTON, FRIDAY, NOVEMBER 8. 1822.

Among all the arts and tricks of designing men, there are none that excite so much disgust, as those which are continually practised on the religious community by a particular class of religionists, for the purpose of obtaining their money in aid of their favourite schemes and projects. So much in fact is said and done to direct the public attention to particular objects, ostensibly benevolent, but of doubtful utility, that many of our more important and valuable institutions are left to languish for want of patronage. We were particularly struck by an anecdote on this subject, given in a late journal, respecting a farmer in the state of Maine, who set apart for a particular purpose a tithe of his income from certain lands. Though the story, and the use the writer makes of it, may be esteemed by our readers too ridiculous to deserve a serious reply, yet as it seems to us adapted to give currency to false and injurious views of *Providence*, we cannot refrain from noticing it.

We are told that Mr. A. C. the last spring, determined to lay a *tithe* for the Lord, on two acres of land, which he was about to cultivate—that others in his neighborhood who had no such benevolent purpose in view, planted their grounds with the same kind of seed, and that whilst some of them failed wholly or in part, of a crop, Mr. A. C. realised $68 80 from his two acres, and had $6 88 to devote to the Lord. The writer closes the account by saying—"I do not relate this, Mr. Editor, as a *miracle*; but I do relate it as an event, occurring in the Providence of God, and verifying the words of our Saviour—"*Give and it shall be given unto you.*"

It seems that the impression, which the writer of this anecdote intended to make, was this, that the ground, and seed, and labour, and every thing attending the cultivation of the different fields, was the same; and that the failure of the crops of some, was to be attributed entirely to their not having previously resolved to devote a part to benevolent purposes, whilst the great crop of the successful cultivator, resulted wholly from his resolution to devote a *tenth* to the Lord. Now though we are the most sincere well-wishers of all benevolent institutions, yet we will not disguise our decided opposition, to all such methods as the above, for promoting their success. Though the writer disclaims considering this as a miracle, yet he so represents it as that the reader, if he believe any thing about it, can consider it in no other light. For our part, though we believe most firmly, and would inculcate most earnestly, the doctrine of a righteous and benevolent *Providence*, yet we disbelieve entirely that the success or failure of these crops resulted from any thing else than a difference in the external means; and we consider that the colouring which the writer has given to the story, is not only adapted to make a false and highly injurious impression on the minds of common readers, respecting the doctrine of divine Providence, but also, by the narrowness and partiality which it attributes to the divine operations, is extremely liable to lead the more independent but less informed class of readers to doubt entirely the whole doctrine of a divine superintendence of human affairs. Nothing tends so much to unsettle the minds of men in relation to divine influence, and to lead them practically to deny all concern of Deity in the common affairs of mankind, as the too common practice of attributing ordinary occurrences, which are perfectly accounted for on natural principles, to a special and extraordinary interposition of Providence. More especially is this the case, when they judge of the doings of Providence, by the narrow and sordid principles of human conduct, and pretend to see in the success or failure of different plans and projects, the particular approbation or displeasure of Heaven. Against all such views and representations of Providence, we bear our solemn testimony. They are a prostitution of the subject which calls for public rebuke, and we cannot conceal our astonishment that any men of good sense and good moral principles should so far loose sight of propriety and reason as to give public countenance to principles so manifestly unfavourable to the best interests of piety and truth. The divine government is established, we trust, on broader and more generous principles than the religious zealots of any period are ready to admit. The present is not a state of retribution, but of trial. Vice is not uniformly followed by disgrace and suffering, nor virtue by honour and happiness in the present life. Were it otherwise (as the writer of the anecdote we have remarked upon would intimate) virtue and truth we fear would find but few and feeble advocates.

By the above remarks let it not be understood that we disapprove the benevolent example of the man who devoted a part of his increase to the Lord. On the contrary we earnestly recommend to the attention of all Christians, (for the sake of the effect on themselves, if for no other end,) the duty of devoting a portion (however small) of their annual increase to benevolent purposes. We object not to what was done, but only to the false and narrow-minded inferences drawn from the circumstances accidentally connected with the case in question. There is too much reason to fear that such representations are made, and such expedients resorted to for party purposes. If such be the case, it certainly casts suspicion on the cause. No cause can be a good and valuable one which calls for such means of support. Let the cause of truth, and benevolence, and human improvement and happiness stand upon its own basis and advance by its own merits.—It needs not the prop of falsehood and human artifice, but if allowed to address itself to the natural feelings and unbiassed understandings of mankind, will, in God's own time, assuredly prevail and triumph.

FOR THE CHRISTIAN REGISTER.

The absolute unity of the eternal God shines conspicuous throughout the whole volume of divine inspiration.—"Hear O Israel, the Lord our God is ONE Lord."—"Look unto ME, and be ye saved, all the ends of the earth: for I am God, and none else: there is no God beside ME: a just God and a Saviour."—"There is one God, and one mediator between God and man, the man Christ Jesus."—"Why callest thou me good? there is none good but one—God."—"This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent:—thy son, thy servant, thy holy child Jesus."

The able author of the Trinitarian Review has very justly remarked that our Lord Jesus Christ was "a praying person." Notwithstanding he was, for the suffering of death, crowned with glory and honour, highly exalted, and seated at the right hand of God," he still is, and ever will be "a praying person," a humble suppliant at the throne of divine grace. For the inspired writer continues:—"Wherefore he is able also to save to the uttermost, all that come unto God by him, seeing he ever liveth to make intercession for them."

Kind intercessor, there he sits,
And loves, and pleads, and prays."—WATTS.

There cannot be a reasonable doubt but the meek and lowly Jesus, while he tabernacled in our world, and who says, "of mine own self I can do nothing," was incessant in mental or secret prayer to his God and Father, whose will he always did, and from whom he derived all the astonishing powers he exercised. It is worthy of special notice that all his social prayers recorded by the evangelists were uttered on extraordinary occasions. Though "a man of sorrow, and acquainted with grief," there was an hour when "Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." Again, at the grave of Lazarus, "Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me." These short prayers of thanksgiving appear to be the only vocal prayers recorded, as made by him, prior to the night in which he was betrayed. Hence the supposition of Mr. Brown, of Birmingham, that he was in the daily habit of calling together his family to attend on social prayers, appears to derive no support from the scriptures.* Had this been the case the disciples could have had no occasion to say,—"Lord teach us to pray, as John also taught his disciples," for they would already have been fully instructed by the examples of their Lord. Their heavenly instructer, however, who spake as never man spake, did not omit to give all needful instruction on the important subject of prayer. He boldly denounced the popular and fashionable prayers of those who were esteemed the most learned—religious, and orthodox of the Jewish nation, and pointedly condemned the vain and selfish motives by which they were actuated. "And when thou prayest thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward." He then commands each of his numerous disciples individually, "But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret will reward thee openly. But when ye pray, use not vain repetition as the heathen do, for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him." He proceeds, and gives general instructions and directions how to pray. He does not say, "after this form of words," but "after this manner therefore pray ye." In faith, with reverence address your Father in heaven: be concise, humble, frequent, fervent, and forgiving: "ask and ye shall receive, seek and ye shall find, for every one that asketh receiveth."

These are a specimen of the instructions and precepts of the mighty king of Zion. They are plain to be understood; and "Blessed are they that do his commandments," however at variance with the fashions and traditions of men.

S. PETER.

The following beautiful original Hymn was sung on the last Sabbath, at the opening of the organ in the Church in Middle-street.

HYMN.

All Nature's works His praise declare,
To whom they all belong;
There is a voice in every star,
In every breeze a song.

Sweet music fills the world abroad
With strains of love and power;
The stormy sea sings praise to God,
The thunder, and the shower.

To God the tribes of ocean cry,
And birds upon the wing;
To God the powers that dwell on high,
Their tuneful tribute bring.

Like them let man the throne surround;
With them loud chorus raise;
While instruments of loftiest sound,
Assist his feeble praise.

Great God! to thee we consecrate,
Our voices and our skill;
We bid the pealing organ wait,
To speak alone thy will.

O, teach its rich and swelling notes,
To lift our souls on high;
And while the music round us floats,
Let earth born passion die.

OBITUARY.

[*Communicated.*]

DIED—In South Bridgewater, Oct. 25th, *Miss Maria Snell*, youngest daughter of Mr. William Snell, aged 22. The death of this young lady deserves more than common notice, because her life was such as to excite attention and command respect. Fully aware of the powers of her mind, she watched their tendency, and imparted to them, as she was able, by diligent application, such an impulse, as evinced a deep interest in her own happiness and usefulness. She exemplified in her life the truth of the sentiment, that in proportion as the mind is enlightened, the heart expands, and becomes the seat of every generous affection. Her friends, and she had many, were all dear to her, and she was very dear to them. In her, the power of sympathy found a ready exercise.—During a long and painful sickness, the sweet smile which was wont to play upon her countenance, indicated a mind full of calm and consoling reflections. Her feelings in relation to her departure from this world, were in full accord with the prayer of her Saviour, in the hour "when his soul was exceeding sorrowful, even unto death:" "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."—The will of God, with respect to her, has been done, and let her friends be consoled with the assurance of revelation, that *He* does all things right.

"Hope looks beyond the bounds of earth,
When those we now deplore
Shall rise in full immortal prime,
And bloom to fade no more."

In Salem, Mrs. Lucia Dodge, relict of the late Mr. Israel Dodge, and sister of Col. Timothy Pickering, aged 75 years.

The following interesting obituary notice of Mrs. Dodge, is from the Salem Gazette of Tuesday.

It is useful to the living to notice the excellences of departed worth, to enable them to form a proper standard of character and conduct;—and in few intances, can a more perfect example be held forth for imitation, than has been exhibited by the subject of this notice.

Possessed of a clear and vigorous understanding, the great duties of life appear to have been early understood; and during a long course, every part was occupied either in improving the mind, or in attending to the active concerns of her situation. Familiar with the best writers in our own language, she had extracted from their pages, and her own reflections, the precepts of practical wisdom, and while her conversation instructed, it elevated the views and feelings, and gave strength and tone to moral sentiment.

In the discharge of her domestic and social duties, she shone pre-eminent. Her life was devoted to the happiness of her family and friends, and of those whom Providence had placed around her. Nor did she consider herself authorised to stop here; her charities flowed in silent and numerous streams to gladden the abodes of want and sorrow. Her benevolence was a happy mixture of the wish to relieve suffering, where ever found, and a due regard to the prevention of its recurrence, where occasioned by improvidence or vice. Long will she live in the affections of those, who have shared her kindness, and enjoyed the privilege of her friendship.

With her religious character, which was founded on the principles of liberal christianity, we have abundant reason to be satisfied. Educated in those opinions, generally termed orthodox, she early discarded these narrow views as incompatible with the acknowledged attributes of God, and the benevolent spirit which christianity breathes; though she constantly remembered, that true liberality required her to extend to others that charity which she claimed for herself. The Bible was her daily companion and its precepts were made the rule of her conduct. The study of the scriptures had occupied a large portion of the time which her industry had always secured. Few minds were better able to judge correctly, and none could more unhesitatingly adopt the simple uncorrupted truths of the gospel. During a long and distressing illness not a murmur was known to escape her.—Such fortitude and such constancy, could only flow from the settled, habitual conviction of the paternal character of God, the duty of submission to his will, and the firm belief that every thing is directed by infinite wisdom and goodness. To the many privations, which she had been called to suffer in the loss of friends, though none could feel more sensibly, she bowed with resignation, and enjoyed with gratitude what was mercifully spared.

Such a character is an honour to the religion she professed, and proves the sufficiency of its truths to support us in the adversities of life, and in its closing scene.

NEW CHURCH.

On Tuesday the 5th inst. was laid the corner stone of the Second Congregational Church, in Lynn, with appropriate solemnities. After prayers and singing, the stone was put in its place, the Treasurer of the Society, Mr. William Badger, having deposited under it several mementos of the times, and a plate with the subjoined inscription:—

There is one God and one mediator between God and man, the man Christ Jesus. 1, Tim. ii. 5.

God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him. Acts x. 34, 35.

The second Congregational Society in Lynn,
maintaining in their fullest extent
The Rights of Conscience and of Private
Judgment in Religion,
and
The Principles of Universal Charity,
was established,
and this House, devoted to
The Woship of the ONLY LIVING and TRUE GOD,
The God and Father of Jesus Christ our Lord,
was founded under their patronage in the year
of the Christian Era,
1822.
May God give the Increase.

The Rev. Mr. Tuckerman of Chelsea, then gave a sensible and interesting address on the principles upon which this Society has been established; those are the great principles of Protestantism, the principles of rational and liberal christianity. The progress of truth is slow but certain. Infidelity, ignorance, superstition, fanaticism, prejudice, sectarian zeal, and bitterness are the obstacles against which it has to contend; but, under the wise and righteous providence of God, there can be no doubt of its ultimate triumph. It is only necessary for liberal and rational christians to live in accordance with their principles, to be as serious, as humble, as unblamable, as benevolent, as virtuous, as those principles require them to be, for their religion to commend itself with irresistible power to the understandings and hearts of men.—*Communicated.*

RELIGIOUS INTELLIGENCE.

In a Calcutta Journal of Feb. 17, we have an account of the recent burning of a young widow. Her husband died and was burnt on the day before, in a well about six feet deep. In the night she dreamed that her husband came to her and touched her on the shoulder and said, "are you asleep? are you coming?" From that moment she determined to burn herself, and though her friends and those about her did every thing but use force to prevent it, yet nothing would avail, and she was burnt in the afternoon of the day following the burning of her husband.—From the manner in which the account is given, it is evident that the custom is becoming unpopular, and will be ere long wholly abolished. It was viewed with great disgust and horror by the spectators, nor did the natives shout, as is usual on these occasions.

THE CHRISTIAN CHURCH.

The following statements are from a work lately published in England, which gives an account of the actual and comparative expenses for the support of the clergy, in the various parts of the Christian world.

In *France*, the number of hearers of the word are given at 30,000,000; about 29,000,000 of Catholics, and 1,000,000 of Protestants.—There are 25,895 Catholic places of worship, and 357 Protestant. The number of Catholic clergymen is given at 35,286, and 357 Protestants, of whom 183 are Calvinists, and 174 Lutherans. The average annual expense is £1,050,000, equal to 35,000*l*. per million of hearers. This estimate is for the year 1821.

By comparing this table with official tables of the expenses of the clergy before the Revolution in France, we find that the present establishment provides a far more equal apportionment of clergy to those whom they are to serve, and secures to the lower orders of ministers a more ample compensation than was provided by the ancient establishment. There

* As the evangelists do not profess to give us a full, minute, and connected account of the private life of our saviour, their silence on the subject of his family devotions is no evidence that he did not sanction the practice of daily social worship, by his example.

Ed. Reg.

is, nevertheless, an annual saving to the nation of more than $30,000,000.

The Church or Kirk of *Scotland*, is estimated 1,500,000 hearers, who have 1,000 places of worship, with each one clergyman. The income of the Kirk is given at £206,360, equal to £135,000 per million of hearers. No clergyman can have less than £150 a year, and they average more, besides a dwelling-house and a glebe of land.

The following is given as the present state of the Church of *Spain*. Hearers, all Roman Catholics, are 11,000,000, who have 11,000 places of worship, and 16,552 clergymen, whose annual income is given at £1,134,400, which averages £100,000 for every million of hearers. The Spanish Church was organized by a decree of the Cortes of October 24, 1821. The author of the work under review says it is characterised by "kindness, good feeling and wisdom." Comparing this establishment with the expenses of the Church before the late Revolution in Spain, it appears that the new establishment effects an annual saving to the nation of forty-four millions and a half dollars.

The Church of *Portugal* follows next,—its hearers are 3,000,000, all Roman Catholics, the places of worship are given at 3,000; the number of clergymen 4,465; the income of the Church annually, £300,000, equal to £100,000 for every million of hearers. This is the new establishment. It is on precisely the same plan as that of Spain, and the saving, although not stated, is probably as great in Portugal as in either Spain or France.

The Latin Catholic Church in *Hungary*, is said to have 4,000,000 of hearers; 3230 places of worship, 5469 clergymen, whose annual income is given at £320,000, equal to £80,000 per million of hearers. The Calvinistic Church in Hungary, is estimated at 1,050,000 hearers, 1,351 places of worship, 1,384 clergymen whose income annually is put down at £63,000, equal to £60,000 per million of hearers. The Lutheran Church in Hungary has 650,000 hearers, 448 places of worship, 456 clergymen, whose annual income is £26,000, equal to £40,000 per million of hearers.

From the facts we have extracted, the following is constructed by our author:

The clergymen receive on average per million of hearers,

In France,	National Stipend	£35,000
In Spain,	do	100,000
In Portugal,	do	100,000
In Scotland,	do dwelling and glebe,	135,000
In Hungary,	Catholics do	80,000
do	Calvinists do	60,000
do	Lutherans do	40,000

The average number of people for whom a church is provided,

In France,	1150	In Spain,	1000
In Scotland,	1500	In Portugal,	1000
In Hungary, Cath.	1240	In Hungary, Cal.	750
do Luth.	1500		

The average number for whom a clergyman is provided,

In France,	1150	In Spain,	700
In Scotland,	1500	In Portugal,	700
In Hungary, Cath.	730	In Hungary, Cal.	750
In Hungary, Luth.	1500		

We are next presented with the estimated expenditure on the clergy of the *United States*, the hearers are said to be 9,600,000, places of worship 8000, clergymen 8000, annual income £576,000, equal to £60,000 per million of people.

The church of *Italy* is next, its hearers are 10,391,200, all Roman Catholics, places of worship 16,170, clergymen 20,400, whose annual income is £776,000, equal to £40,000 per million of hearers.

The estimated expenditure on the clergy of *Austria* is thus given; hearers 18,918,800; places of worship 15,800; clergymen 19,000, whose income is £950,000, equal to fifty thousand per million of hearers.

The clergy of *Switzerland*, are said to have 1,720,000 hearers—they are about two-thirds Calvinists and one-third Catholics; 1,430 places of worship; 1,700 clergymen, whose annual income is £87,000, equal to 50,000 per million of hearers.

In *Prussia*, the hearers are estimated at 10,536,571; places of worship 8,100; clergymen 9,578, whose annual income is £527,000, equal to £50,000 per million of hearers. Of these there are Lutherans 6,064,379; Catholics, 4,023,513; Reformed, or Calvinistic, 300,101; Jews 127,345; Menonites, &c. &c. 21,233.

The *German States*, exclusive of Austria and Prussia, are said to have 12,763,500 hearers; 9,800 places of worship; 11,600 clergymen, with an income of £765,000 annually, equal to £60,000 per million of people.

The Kingdom of the *Netherlands*, is said to have 5,000,000 of hearers, of these there are 3,500,000 Catholics; 1,000,000 of Calvinists, and 500,000 of other sects; they have 3,840 places of worship, 4540 clergymen, with an annual income of £265,000, being at the rate of £80,000 per million, for two millions of Dutch, and £35,000 per million for three millions of Flemish.

The clergy in *Denmark*, have 1,700,000 hearers, all Lutherans; 1,300 places of worship, and 1,586 clergymen, whose annual income is £119,000, at the rate of £70,000 per million of hearers.

In *Sweden* and *Norway*, there are supposed to be 3,400,000 hearers; 2,620 places of worship, and 3,100 clergymen, whose incomes are estimated at £238,000, at the rate of £70,000 per million of hearers.

In the *Russian Empire*, the hearers are said to be 42,000,000; of these there are of the Greek Church 34,000,000; Catholics 5,500,000, and Lutherans 2,500,000; places of worship 24,500; clergymen 24,270, whose yearly income is £910,000.

34,000,000 Greek Church at £15,000 per million, £510,000.

8,000,000 Catholics and Lutherans at £50,000 per million, £400,000.

The Greek Christians in *Turkey*, are calculated at 6,000,000, who pay at the rate of £30,000 per million, equal to £180,000.

In *South America*, the hearers of the gospel are estimated at 15,000,000, who pay at the rate of £30,000 per million, which gives an annual income of £450,000. In small Christian communities dispersed over the world it is believed there are 3,000,000 of hearers, who pay at the rate of £50,000 per million, equal to £150,000.

England and *Wales*, our author calculates to have 6,000,000 of hearers of the *Church Establishment*—there are 11,1743 places of worship, and 18,000 clergymen, whose annual income is estimated at £7,596,0000, at the rate of £1,266,000 per million.

In *Ireland*, it is assumed that there are not more than 400,000 hearers of the established church—they have 740 places of worship, and 1700 clergymen, whose annual income is £1,3000,000, at the rate of £3,250,000 per million of hearers.

The people who are *not* hearers of the established church in England and Wales, are estimated at 6,000,000, who have 8,000 places of worship, and 8000 clergymen, who receive annually £510,000, at the rate of £85,000 per million. In Scotland, the hearers who do not belong to the Kirk are estimated at 500,000, who have 333 places of worship, and 400 clergymen, whose yearly income is £45,000, at the rate of £90,000 per million. In Ireland, the hearers of the gospel, not of the established church, are calculated to be 6,600,000, viz.—Catholics, 5,500,000, Presbyterians, 800,000, Methodists and other sects, 300,000, who have 2,378 places of worship, and 2,378 clergymen, whose annual income is estimated at £264,080, equal to £40,000 per million of hearers.

From these and many other facts, which we have passed over, it appears that in all the countries of Europe and America, except Great Britain, 198,728,000 people pay their clergy £8,852,000; while of 6,000,000 of the people of the established church of England and Wales pay their clergy £8,896,000.

The following table exhibits an abstract of the state of Christianity throughout the world.

	R. Cath.	Prot.	Greek Ch.
In G. Bri. and Ire'd	5,800,000	15,200,000	——
Rest of the world,	118,872,000	38,856,000	41,500,000
Total - - -	124,672,000	54,056,000	41,500,000

Roman Catholics 124,672,000, pay to their clergy £6,106,000.

Protestants, 54,056,000, pay to their clergy 11,906000 pounds.

Greek Church, 41,500,000, pay to their clergy £760,000.

Total of Christians, 220,228,000, pay to their clergy 18,772,000, of which Great Britain and Ireland, for twenty millions of people, pay more than one half.

We will not lengthen this article by remarks upon the number of extraordinary facts it presents for contemplation. We would recommend our readers to lay this abstract away to be read again, and consulted occasionally. Before we close, we would submit the following short statement, exhibiting the expense per thousand of the whole Christian world—of the Catholic, of the Protestant, and of the Greek Churches, for the maintenance of their clergy.

220,228,080 Christians in the world per. thousand £85 4*s*. 9*d*.

124,672,000 Catholics in the whole world per thousand, £48. 19*s*. 6*d*.

54,056,000 Protestants in the world, per thousand, £250 5*s*.

41,500,000 Greeks in the world, per thousand, £18 6*s*. 3*d*.

Hence it appears that the maintenance of the clergy of the Protestant Church costs more than twelve times as much as those of the Greek Church—and four and a half times as much as those of the Catholic Church.

Longevity of the Clergy in the old County of Hampshire.

The following passage of a letter from the Rev. Enoch Hale, of West Hampton, is inserted in the last North American Review:

"When I was ordained (in 1779) there were, including myself, 34 or 35 ministers in Hampshire county. Of these, nine are now living, and I am the youngest of the nine. Two are above 75, and have colleagues. Four perform the ordinary ministerial duties, two of them are above 70. One was dismissed and is about my age. In 40 years, only one minister has died, within the present limits of Hampshire county, under the age of 70. Of those who have died within the limits of the old county, (as it was in 1779,) one was nearly 100, three about 90, one 89, eight about 80, and eight about 70.

Northampton Gaz.

GENERAL INTELLIGENCE, &c.

In October, 1820, a society was incorporated by the Legislature of Rhode Island, called "The Rhode Island Society for the encouragement of Domestic Industry." It consists now of more than one hundred life members, besides annual members. Its funds amount to nearly $8000 and are rapidiy increasing.

Exertions are making at Washington, (D. C.) for the establishment of a permanent fund for the support of the "Washington Female Orphan Asylum."

Great exertions are making in the state of Connecticut for the establishment of an *Asylum for the Insane*. Subscriptions have been obtained amounting to nearly $15,000. If the Institution should be established in Hartford, individuals are pledged for the payment of an additional sum of $4000. The friends of the Institution are still soliciting contributions, and it is expected that much more will be contributed toward the accomplishment of the benevolent undertaking.

Representative Election.—The election of a representative to the next Congress, took place in this district on Monday. It was an election that excited great interest and called forth a greater number of votes than have ever been given in this district on a similar occasion.—The whole number of votes given was 4199—for the Hon. DANIEL WEBSTER 2638—for JESSE PUTNAM Esq. 1557—Scattering 4. Mr. Webster's majority over all other candidates was 1077.

New-York, Nov. 4—Great numbers of merchants and families returned to the lower part of the city on Friday and Saturday. A general movement takes place this morning from Greenwich. Several of the Insurance offices returned to Wall-street on Saturday.—The remainder, the banks, and post-office, will probably return to-day, if the weather be fair. We understand the Custom-house will return to-morrow.—By Wednesday morning, it is believed, the city will be completely re-peopled, and every thing re-established as formerly.

The city of New-York is more than usually crowded with strangers, for the purpose of purchasing goods One of the steam-boats from Albany, arrived on Sunday last, brought 190 passengers.

The report of the N. York Board of Health, on Friday last, was so fully satisfactory, that absentees no longer hesitated in returning to their dwellings and places of business. The hum of business, and the busy hum of fashion and frolic, are probably as lively in that city, at the present moment, as at any period before the commencement of the epidemic.

Capture of Pirates.—Capt. Campbell, of the schr. Comet, which arrived at Charleston, S. C. in Oct. 21, and seven days from Havana; brings intelligence that the U. States sloop-of-war Peacock, Capt. Cassin had captured four piratical schr's. out of six, which he found in actual engagement with H. B. M. schr. Speedwell, Lieut, Seary. Two of the six schooners were run on shore and burnt by the pirates. Three of the schr's. and twenty-three pirates have been carried into N. Orleans, to await the doom which they have merited.

Charles Pinckney Esq. Secretary of Legation to the Court of Russia, has arrived at Newport in the ship Gen. Jackson, from St. Petersburgh, with despatches for government.

Shipwreck.—On the night of Sunday the 27th ult. the ship Savannah, Capt. Coles, from Liverpool for New-York, with coal and crates, was cast away near a place called Fire Island Inlet. Ten bodies have drifted ashore, and been decently buried.—It is feared that not a single soul has survived.

LITERARY.

"*The Old Man's Calendar.*"

We understand that Messrs. CUSHING & APPLETON, of Salem, propose to republish a Sermon preached by the late EBENEZER GAY, D. D. of Hingham, on the day on which he completed the 85th year of his age, and which he styled "The Old Man's Calendar." The following remarks respecting the sermon, are from the proposals:—

The coincidences respecting this discourse were somewhat remarkable:—The Author's birth day happened that year to fall on a Sunday, and the words of his text answered exactly to the years of his age—"*And now, lo! I am this day fourscore and five years old.*" "This Sermon (says Dr. Eliot, in his Biographical Dictionary) is a very interesting discourse."—It was doubtless intended by Dr. Gay, considering his advanced age, as a legacy to his people, and so received by them, at whose request it was printed. But its effect was not confined at home: it was reprinted at Stockbridge (Berkshire) and also in England; and was translated into the Dutch language, and an edition published in Holland.

It is intended to make an appendix, containing some passages from Dr. Shute's sermon at the funeral of Dr. Gay; also his Character from another source; and a list of the Sermons he published: the whole making between 30 and 40 pages; price 25 cents a copy. Those who are desirous of possessing the Sermon are respectfully requested to subscribe accordingly.

☞ *Subscriptions received at this Office.*

Proposals have been issued for publishing in Salem, a new literary, political, and commercial Journal, to be called the "OBSERVER." It is to be conducted by B. L. Oliver, jr. Esq.

ITEMS.

The anniversary meeting of the *Boston Society for the religious and moral improvement of the poor* was held in the Old-South Church on Wednesday evening. Sermon by the Rev. Mr. Wisner.

The *Society for propagating the gospel among the Indians, and others, in North America*, held its anniversary yesterday. Public services were performed on the occasion in the Old-South Church. Sermon by Rev. Dr. Holmes of Cambridge. This Society was incorporated in 1786. Its funds were chiefly derived from foreign donations.

At Halifax, England, an association, principally of young persons have collected 2930 dollars for missionary purposes.

Fourteen auxiliaries were added the last year to the Church Missionary Society in England.

A Theological College has been established at Wales, and liberally endowed.

An Episcopal Theological Seminary is to be established in the District of Columbia, under the direction of the Diocess of Maryland.

Thursday, Dec. 5th, is appointed as a day of public Thanksgiving in the State of Rhode Island.

A Lexington (Ky.) paper states that President HOLLEY arrived in that place with his family, Oct. 22, and immediately resumed the duties of his office in the University.

FOREIGN.

By the arrival of the Canton Packet at this port on Monday, London papers to Sept. 23d have been received. There are reports of the Greeks having obtained decided advantages over the Turks, since their entrance into the Morea, but it is thought that these accounts are not to be fully relied upon.

The splendid Cathedrals of Rome and of Ghent, and the Lutheran Church of Amsterdam were all burnt by accident in the same week.

The Baltimore Fed. Gaz. which lately furnished us with a translation of a Manifesto of the Prince Regent of Brazil, contains an official notice, signed by the President, Aldermen and Proctor, of the town of *S. Francisco da Barra de Sergipe do Condo*, of an extraordinary meeting of the Chamber, on the 29th of June, "in which it may be seen that, by unanimous consent, the bodies of Militia, Army, Nobility and People of this district, united in the most peaceful meeting, after the manner of the most exalted day of the 13th of May of this year, and adhering to the wishes of all the Southern, and the greatest part of the Northern Provinces of Brazil, Seignior *D. Pedro de Alcantara*, was proclaimed Royal Prince, Regent of this Kingdom, and Protector and Defender of the constitutional rights."

[*Daily Adv.*

A Spanish slave-ship, the Yeaman, of Havana, prize to the British ship Iphigenia, has been lost on the coast of Africa, with a cargo of 400 slaves, together with 16 seamen of the Iphigenia. She was upset in a tornado, while in sight of the Br. frigate Myrmidon; but no assistance could be rendered her. Seven seamen saved themselves in a boat, and were picked up four days after. *ib.*

The Bel-Air paper states, that along Deer Creek, in Hartford county, bilious and typhus fevers have been and still continue to be prevalent. In the neighborhood of Darlington, it is added, where the greatest number of deaths have occurred, there is a gloom spread over the countenances of many, from the recent breaches in their families, relatives, and friends. The Friend's burying ground there presents an awful memento of the general devastation. It is said there is no more room left inside the inclosure for interring, and that they have commenced burying outside of the pailing.

Balt. Amer.

A Paris article of Sept. 17, states that a camp of 40,000 men will be formed on the Spanish frontier. The object of this sanitary armament may perhaps be explained by an article from Berlin of Sept. 4th, which, as a matter of course in Prussia, must be official. This article speaking of the Congress of Vienna, asserts that France wishes to interfere in Spanish affairs, and will be supported in her views by the northern Autocrat.

MARRIED,

In Northampton, Alexander Phenix Esq. to Miss Sarah Strong, daughter of the late Gov. Strong. In Dorchester, by Rev. Dr. Richmond, Mr. Charles Dunmore to Miss Maria Sumner.—In Kennebunk, Edward E. Bourne, Esq. Attorney at Law, to Miss Mary H. Gillpatrick, daughter of Mr. Richard G.

In Nantucket, Nathaniel Breed to Miss Nancy Shearman—David Smith to Miss Merib Alley—Robert W. Jenks to Miss Eunice Coffin, daughter of Hon. Isaac C.—Prisbury Coffin to Miss Sally Hussey.

In Wrentham, Mr. Henry Bowen, of this city, publisher of the Universalist Magazine, to Miss Mahetа M. Metcalf, of W.—In this city, Mr. Artemas West to Miss Lucy Brooks—Mr. William Hooton, to Miss Hannah K. Beal—Mr. Charles Frederick Adams, to Miss Caroline Hesselridge Walter, daughter of Lynde Walter, Esq.

At Plantation No. 10, (Maine) Mr. William Brooks, merchant, of Eastport, to Miss Eliza Hobart, daughter of Isaac Hobart, Esq.

DIED,

In Pawtucket, R. I. Benjamin, infant son of Rev. Benjamin Fessenden, of East Bridgewater, aged two months.

In Dover, N. H. Hon. Charles Woodman, Speaker of the House of Representatives of that state.

In Kennebunk Port, Mrs. Susan Patten, wife of Mr. Wm. P. aged 31.—In Fairhaven, Mr. Paul Allen, 65.—In Nantucket, Alexander Ray, 88—Lucy Meader, 70.—In Salem, Mr. Joseph Deland, 70—Mr. Dixcy Collins, 40—Mrs. Lucia Dodge, widow of the late Israel Dodge, Esq. aged 75.

In Lexington, Benj. Green, aged XCII—In Chelsea, Mr. James Floyd, XCIII.—In Portland, Mr. Dexter Dana, 50.—In Andover, Mr. John Nichols, 76.—In Raynham, Mr. George Andrews, Jr. 40.

In this city, the past week, Charles Foster, aged 24—William Jenness, 10—John Cassey, aged 6—George Roy, 80—Evan P. Evans, 51—Rebecca Bates—William Cutter—Alexander Campbell—Mary Griffin.

At Philadelphia, Hon. Jared Ingersoll, presiding Judge of the District Court for the city and county of Philadelphia.

In Milton, Mary Caroline, aged 12, daughter of Mr. Thomas and Mrs. Mary Seymour, of this city.

In Harpswell, Me. on the 6th inst. Rev. Samuel Eaton, in the 85th year of his age, and the 56th of his ministry.

Rev. Mr. Gray's Sermon.

SECOND EDITION.

JUST published, and for sale at this office—*price $1,25 per doz. 12 1-2 cts. single*, "A SERMON *on the Religious Opinions of the Present Day*, delivered in two parts, morning and afternoon, on Lord's day, Sept. 23, 1821, to the Church and Congregation on Jamaica Plain, Roxbury, by THOMAS GRAY, A. M. their pastor, published by request of the hearers."

The rapid sale of the first edition of this valuable and interesting Sermon, and the repeated inquiries that have been since made for it, have rendered it expedient to publish a second edition, to which is added a number of valuable and interesting notes.

Oct. 25.

POETRY.

THE MOURNER.

BY MISS ROSCOE, OF LIVERPOOL.

She flung her white arms round him. "Thou art all
That this poor heart can cling to: yet I feel
That I am rich in blessings; and the tear
Of this most bitter moment still is mingled
With a strange joy. Reposing on this heart
I hear the blasts of fortune sweeping by,
As a babe lists to music—wondering,
But not affrighted. In the darkest hour
Thy smile is brightest; and when I am wretched
Then am I most belov'd. In hours like this
The soul's resources rise, and all its strength
Bounds into being. I would rather live
With all my faculties thus wakened round me,
Of hopes, and fears, and joys, and sympathies,
A few short moments, e'en with every feeling
Smarting from fate's deep lash—than a long age,
However calm, and free from turbulence,
Bereft of these most high capacities.
Not vainly have I nursed them for there is
An impulse e'en in suffering; and so pure
Rise the eternal hopes, call'd by the anguish
Of a world-wearied spirit; with such light
They rush before me, like a sunny ray,
Piercing the dark shades of my clouded tho'ts
That of such high and holy consolations,
I welcome misery; and I know thy heart
Hath the same blessed anchor. In heaven-ward hopes,
We drank the cup of youthful happiness;
And now, when sorrow shades our early promise,
In heaven-ward trust we comfort one another."

MISCELLANY.

THE ARTS OF WARRIORS.

Warburton affirms that there never was a great conqueror, legislator, or founder of religion, who had not a mixture of enthusiasm and policy in his composition; enthusiasm to influence the public mind, and policy to direct it. As I mean to confine myself, in this article, to war, and warriors, I think it right to premise that policy is a much more common ingredient in such characters, than enthusiasm. I admit that in some particular idiosyncrasies, as for instance in that of Cromwell, or of Mahomet, this heterogeneous mixture may have been combined; but even then, these contradictory elements, like oil and vinegar, required a constant state of motion, and of action, to preserve their coalescence; in a state of inaction, and of repose, it was no longer an union, but the policy invariably got the ascendency of the enthusiasm.—William the Third, on the cortrary, and Washington, united the great essentials, much more homogeneous than those insisted on by Warburton; courage coolness, and conduct; but enthusiasm is the last thing I should impute to either of these men. If we look into White's Institutes of Tamerlane, or more properly speaking, of Timour the Lame, we shall find that there never was a character who had less to do with enthusiasm, than this Tartar hero, nor that despised it more, His whole progress was but one patient and persevering application of means to ends, causes to consequences, and effects to results. Without the slightest particle of any thing visionary or enthusiastic in himself, and with a certain quantum of contempt for these qualities in others, he commenced his career by being a lame driver of camels, and terminated it, by reigning over twenty-six independent principalities. But to return to war, and warriors. There are some ideas afloat on this subject, that I cannot help conceiving to be both ruinous and wrong. I shall not despair of producing my own convictions on this subject with that portion of my readers, who think with me, that every war of mere ambition, aggression, or agrandisement, is an evil both hateful and degrading; who think it a nuisance that ought to be abated, and who abominate every thing appertaining thereto, or connected therewith. Considered in the abstract, and unconnected with all views of the causes for which it may be undertaken, surely war is an evil that none but a misanthrope could conscientiously rejoice in, or consistently promote. But all men think not thus; there are minds, and powerful ones too, endowed with a right feeling, on every other subject, who seem to labour under some mental hallucination on this. In the first place, I am so unfortunate as not to be able to discover those marvellous effects of talent, gigantic combinations of power, and exundant fertility of resource, which some would persuade us are essential to great commanders, and confined to them alone.* But setting aside the truism, that fortune, though blind, has often led the most sharp-sighted hero to that victory which he would have lost without her, what qualities are there in a conqueror, which have not been held in common by the captain of a smuggler's crew, or a chief of banditti? The powers of these latter have been exhibited on a narrower stage, rewarded by a less illustrious exaltation, and recorded in a more inglorious calendar. With some few exceptions he is the ablest general, that can practise the greatest deceit, and support it by the greatest violence; who can best develop the designs of others, and best conceal his own: who can best enact both parts of hypocrisy, by simulating to be what he is not, and dissembling that which he is; persuading his adversary that he is most strong when he is most weak, and most weak, when he is in fact most strong. He is not to be over scrupulous as to the justice of his cause, for might is his right, and artillery his argument; with the make-weight of courage thrown into the scale, there are few requisites for a Jonathan Wild, or a Turpin, that are not equally necessary for a Tippoo, or a Tamerlane. The difference is less in the *things*, than in the names. Thus the callous effrontery of the one, becomes the coolest presence of mind in the other; fraud is dignified by the title of skill, and robbery with that of requisition. To plot the death of an individual, is a conspiracy, but to confederate to destroy a people, is a coalition; and pillage and murder seem to lose their horrors, in precise proportion to the magnitude of their scale, and the multitude of their victims. But a consummate captain must have courage, or at least be thought to have it, for courage, like charity, covers a multitude of sins; and he is by common consent allowed to sport with the lives of others, who is supposed to have no value for his own. But the time is fast approaching with the many and *now is* with the few when mere military talents *abstractedly* considered, and without any reference to the ends for which it be displayed, will hardly secure its possessor a glory more long lived than a gazette, or a memorial more splended than a sign-post. The fact is, that posterity has and will appreciate the merit of great commanders, not by the skill with which they have handled their tools, but by the uses to which they have applied them. But suppose we were to grant that the art of cutting throats *were* a very difficult art, yet even then the merits of this art must be measured, not by its difficulty, but by its utilty; and the value of the remedy must be adjusted by the propriety of the application; but in resorting to such a remedy as war, I suspect it will be found that all the difficulties of such phlebotomy belong to the patient, but the facilities to the surgeon. Mere martial glory, independent of all considerations as to the necessity and the justice of our arms, is now fast descending, with many other worn-out fooleries, to the tomb of all the Capulets, where, attended by bankrupt agents, disgorged contractors, and starving commissaries, let us pray that, with all due military honours, it may be speedily buried and embalmed; let hireling poets indite its dirge, and meddling monks say masses for its soul. All wars of interference, arising from an officious intrusion into the concerns of other states; all wars of ambition, carried on for the purposes of aggrandisement; and all wars of aggression, undertaken for the purpose of forcing an assent to this or that set of religious opinions; all such wars are criminal in their very outset, and have *hypocrisy* for their common base.

First, there is the hypocrisy of encumbering our neighbour with an officiousness of help, that pretends his good, but means our own; then there is the hypocrisy of ambition, where some restless and grasping potentate, knowing that he is about to injure and insult, puts forth a jesuitical preamble, purporting that he himself has been first insulted, and injured; but nations have the justest cause to feel a fear that is real, when such begin to express a fear that is feigned. Then comes the hypocrisy of those who would persuade us that to kill, burn, and destroy, for conscience' sake, is an acceptable service, and that religion is to be supported by trampling under foot those primary principles of love, charity, and forbearance, without which it were better to have none. Lastly, comes a minor and subordinate hypocrisy, common to the three kinds I have stated above; I mean that of those who pretend most deeply to deplore the miseries of war, and who even weep over them, with the tears of the crocodile, but who will not put a stop to war, although they have the means, because they find their own private account in continuing it, from the emoluments it bestows, and from the patronage it confers. Like Fabius, they also *profit by delay*, "*cunctando restituere rem*," but they do so with a very different motive, not to restore the shattered fortunes of their country, but their own. Neither must we forget, in this view of our subject, the raw and ignorant recruit, whom to delude and to kidnap, a whole system of fraud and hypocrisy is marshaled out and arrayed. The grim idol of war is tricked out and flounced in all the colours of the rainbow; the neighing steed awaits her nod, music attends her footsteps, and jollity caters at her board; but no sooner is the sickle exchanged for the sword, and the fell contract signed, than he finds that this Bellona, whom he had wooed as a goddess in courtship, turns out to be a demon in possession; that terror is her constant purveyor, and that her alternate caterers are privation and waste; that her sojourn is with the slain, and her abode with the pestilence; that her fascinations are more fatal than those of the basilisk; that her brightest smile is danger, and that her warmest embrace is death. But we are told that civilization marches in the rear of conquest, and that barbarous nations have received this boon at least, from the refined and polished blades of their victors. But this agument in favour of war, may I trust, be neutralised, by the consideration that the strongest hands have not always been united to the brightest heads; for the rudest nations have in their turn retaliated on the most refined; and from a darkness more dense than that of Egypt, the thunderbolt of victory has been elicited, as the brightest lightning from the blackest cloud. Greece has twice surrendered her independence and her liberties to masters, in every thing but force, far inferior to herself; the first treated her as a mistress, the second as a slave. And imperial Rome* herself, in her high and palmy state, when in the proudest possession of all the arts of *each* Minerva, was doomed in her turn to be the prey of a savage horde that despised both, and studied neither But if the argument I am combating ever had any force, it could only have been when knowledge was in its infancy, and the world in its childhood. The general spread of civilization, by commerce, the sciences, and the arts, those legitimate daughters, not of war, but of peace, not of the vulture, but of the halcyon; these are the blessings that will make the hardiest advocate shrink from recommending warfare as a *present* instrument of civilization; particularly in an era that presents us with means far more grateful, elegant, and efficacious; an era when we have the safety-lamp of science to resort to, a lamp that gives us all the light, but none of the conflagration.—In fact, the demoralizing tendencies of war are so notorious, that to insist upon them would be to insult the understanding of my readers; and to purchase refinement at the expense of virtue, would be to purchase tinsel at the price of gold. The most peace-loving minister that ever governed the affairs of a nation, decidedly declared, that even the most successful war often left a people more poor, always more profligate, than it found them. Where a nation rises with one consent to shake off the yoke of oppression, either from within or from without, all *fair* concessions having been proposed *in vain*, here indeed we have a motive that both dignifies the effort, and consecrates the success; here indeed the most peaceable sect of the most peaceable religion might conscientiously combine. But, alas, how few wars have been justified by such a principle, and how few warriors by such a plea: and when they have, how unfortunate have they usually been in the choice of their leaders: in the motley mob of conquerors and of captains, how few Washingtons or Alfreds shall we find! The children of those days, when the world was *young*, rude as the times they lived in, and rash at once from ignorance and from inexperience, amused themselves with the toys and the trumpets, the gewgaws and the glitter of war. But we who live in the maturity of things, who to the knowledge of the present, add a retrospection of the past, we who alone can fairly be termed *the ancients*, or be said to live in the *olden times*--we, I trust, are no longer to be deluded or befooled by this brilliant, but baneful meteor, composed of visionary good, but of substantial evil. We live in the manhood and in the fulness of time, and the triumphs of truth and of reason, triumphs bright as bloodless, these are the proper business and the boast of those who, having put away childish things, are become men. There are some that with oracular gravity will inform us, that as wars have ever been, they must on that account continue to be; but they might as well assert that the imbecility and ignorance that marked the conduct of our forefathers, those ancient *moderns*, who lived in the infancy of the world, and in the childhood of time, must and doth exist at present, because it existed then.—With one solitary exception, *all warfare is built upon hypocrisy, acting upon ignorance:* ignorance it was that lent success to Mahomet's miracles, and to Cromwell's cant. For lack of knowledge a people is destroyed, and knowledge *alone* it is, that is worthy of holding the *freest* minds in the firmest thraldom. Unlike those of the warrior, the triumphs of knowledge derive all their lustre, not from the evil they have produced, but from the good; *her* success and *her* conquest are the common property of the world, and succeeding ages will be the watchful guardians of the rich legacies she bequeaths. But the trophies and the titles of the conqueror are on the quick march to oblivion, and amid that desolation where they were planted, will decay. For what are the triumphs of war,* planned by ambition, executed by violence, and consummated by devastation? the means, are the sacrifice of the many; the end, the bloated aggrandisement of the few. Knowledge has put a stop to chivalry, as she one day will to war, and Cervantes has laughed out of the field those self-constituted legislators that carried the *sword*, but not the *scales* of justice, and who were mounted and mailed. I am no advocate for a return of this state of things; but when that heroic and chivalric spirit *was* abroad; when men volunteered on dangers for the good of others, without emolument, and laid down the sword when that for which they resorted to it was overcome; then indeed a measure of respect and admiration awaited them, and a feeling, honourable to both parties, was entertained. But is it not both absurd and ridiculous to transfer this respect and esteem to those who make a trade of warfare, and who barter for blood? who are as indifferent as the sword they draw, to the purposes for which it is drawn, who put on the badge of a master, wear his livery, and receive his pay. Where all is mercenary, nothing can be magnanimous; and it is impossible to have the slightest respect for an animated mass of machinery, that moves alike at the voice of a drum, or a despot; a trumpet, or a tyrant" a fife, or a fool.

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* With the exception of Victor, Marmont, and Suchet, all the modern French generals have been men of no very splendid intellectual or adscititious endowments: the rudiments of all they know, they seem to have gained in the ranks, and to have gleaned all their talents, in the field wherein they were exerted. In *one* respect these men were superior to their master; but it was on a point where courage was more prominent than talent; they said to their soldiers, "*come on*;" their master sometimes contented himself with saying "*go on*." Napoleon himself had great talent, and to deny him this would be a gross libel on mankind; it would be no less than an admission that all Europe had for fourteen years been outfought in the field, and outwitted in the cabinet, by a blockhead. But when we have allowed him talent, we have allowed him all that he deserves. I confess there is one thing that excites in me the greatest astonishment, which causes me to wonder with exceeding wonder, "*megalo thaumati thaumatizomenos*," and that is the circumstance that any lover of rational liberty, or constitutional freedom throughout the whole civilized world, should be found in the list of this man's admirers. To every thing connected with freedom he was the most systematic and deliberate foe that ever existed upon the face of the earth. No human being was ever entrusted with such ample means and brilliant opportunities of establishing his own true glory and the solid happiness of others; and where can history point out one that so foully perverted them to his own disgrace, and the misery of his fellow-men? He has been described by one who witnessed only the commencement of his career, as the "child and companion of Jacobinism;" but if he were the child of Jacobinism, he was the *champion of Despotism;* and those who wished to rivet the chains of slavery, chose a paradoxical mode of forwarding the work, by opposing the workman. This therefore is the man whom I cannot find it in my heart, either to pity, or to praise. Are we to praise him for that *suicidal selfishness* that dictated his treachery to Spain, and his march to Moscow? Are we to pity him, because, having ceased to be a field-officer he could not begin to be a philosopher; but having books to read, ample matter to reflect upon, men to talk to, women to trifle with, horses to ride, and equipages to command, he died at last of ennui upon a rock, from a cause not the most likely to excite the sympathy of the patriot, nor the regret of the philanthropist? it was this,—that Europe would not supply him with any more throats to cut, or provinces to plunder.

* "No, Freedom, no, I will not tell
How Rome, before thy weeping face,
With heaviest sound a giant statue fell;
Pushed by a wild and artless race,
From off its wide ambitious base:
When Time his northern sons of spoil awoke,
And every blended work of strength and grace,
With many a rude repeated stroke,
And many a savage yell to thousand fragments broke."
Collins' Ode to Freedom

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* Speaking of the conquerer, the inspired writer observes that "*before him the land is as the garden of Eden, behind him as the desolate wilderness;*" and that poet who drank deepest of the sacred stream, has the following lines:

"They err, who count it glorious to subdue
By conquest far and wide, to overrun
Large countries, and in field great battles win,
Great cities by assault—what do these worthies
But rob and spoil, burn, slaughter, and enslave
Peaceable nations, neighbouring, or remote,
Made captive, yet deserving freedom more
Than those their conquerors; who leave behind
Nothing but ruin, wheresoe'er they rove,
And all the flourishing works of peace destroy?
Then swell with pride, and must be titled gods,
Till conqueror Death discovers them scarce men,
Rolling in brutish vices and deformed,
Violent or shameful death their due reward."

MILTON.

A FACT.

A clergyman travelling a road that led from a noted tavern, overtook a man on horseback, who had treated himself so kindly with *good stuff*, that his body was subject to a constant vibration from side to side;—for the sake of good company he made exertion to keep his horse along side of the clergyman's, to the great hazard of loosing his seat on the saddle. "Friend," said the clergyman "whoever you be, you seem to be very happy." "I hope" said the man, "*I shall be happy*, in the next world; I know you very well though you are unacquainted with me.—You are the very man, *who converted me*." "Very possible" said the clergyman, "and it looks like some of my bungling work, which I shall be obliged to do over again."

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